## SOME NEW BOOKS. The Jewish Encyclopædia.

In the fifth volume of the Jewish En eylopaedia (Funk & Wagnalls Co.), upward of thirteen hundred subjects are treated, ranging from a biographical notice of the French physician Dreyfus Brisac to a short article on the references to the "goat in biblical and rabbinical literature. In this volume, as in each of its predecessors, the aim of the editors has been to inter-Christian as well as Jewish readers. A large proportion of the contributors are non-Jews, and many topics are treated from both Christian and Jewish viewpoints. The Bible subjects, which are here discussed by specially qualified scholars, begin with "Ecolesiastics," and end with "Gentile," while they include such personalities as Elijah, Elisha, Ephraim, Esau and Esther. The Book of Genesis is expounded analytically by Dr. Benno Jacobs, and the critical view is set forth by Dr. E. G. Hirsch. Dr. Benno Jacobs also examines the 'Book of Exodus,' and another article on the same document is contributed by Dr. S. R. Driver, Regius Professor of Hebrew at Oxford University. The biblical and postbiblical data on "Galilee" are brought together by Prof. Frants Buhl of the University of Copenhagen, while the rabbinical side of the topic is handled by Dr. Hirsch. Among the historical articles which will interest the general reader may be particularly named e accounts of the Jews of "Europe," of "Egypt," of "England," of "Finland," of "France," and of "Galicia." We shall exemplify the usefulness and attractiveness of the work by marking some features of the articles on the Book of 'Genesis. the "Garden of Eden," the "Essenes," "Ephraim," "Esau," and "Esther," the Jews of "England" and of "Galicia," and, finally, the colony of "Falashas" or Abyssinian Jews. We note in passing that, among the non-Jewish scholars of the United States and the United Kingdom who have contributed to this volume are Dr. Charles Foster Kent, Professor of Biblical Literature and History in Yale University, Dr. George A. Barton, Associate Professor of Biblical Literature and Semitic Languages at Bryn Mawr College; Dr. Henry Hybernat, Professor of Oriental Languages and Archcology in the Catholic University of America at Washington; Dr. I. M. Price, Professor of Semitic Languages and Literatures in the University of Chicago; Dr. J. B. Prince, Professor of Semitic Languages in Columbia University; Dr. J. F. McCurdy, Professor of Oriental Languages in University College, Toronto; Dr. R. W. Rogers, Professor of Hebrew and Old Testament Exegesis in the Drew Theological Seminary, and Dr. W. Max Mueller, Professor of Bible Exegesis in the Reformed Episcopal Theological

Seminary at Philadelphia. The conclusions regarding the Book of Genesis, as to which something like a consensus has been reached by representatives of the higher criticism, are summed up by Fabbi Benno Jacobs of Goettingen in a few sentences. The story of the creation set forth in Genesis cannot be historically ture, for the reason, first, that there can be no human traditions of the events recounted; and, secondly, that the assumption of a creation in six days, with the sequence of events narrated, contradicts the theories of modern science respecting the formation of the heavenly bodies during vast tracts of time, especially that of the earth, its organisms and its position in the unise. The story must be looked upon as a religio-scientific speculation on the origin of the world, analogous to the creation myths found among many peoples. The similarities to the Babylonian creation myth are numerous and striking. The precise extent, however, of the dependence of the story told in Genesis on other myths, the mode of transmission and the age and history of the tradition and its adaptation are still matters of dispute. It is further agreed that the story of the Garden of Eden is a myth, invented in order to answer certain questions of religion, philosophy and cultural history. Its origin cannot be ascertained, no parallel to it having been thus far discovered. The stories of Cain and Abel and the genealogies of the Cainites and Sethites are reminiscences of legends, the historical basis for which can no longer be indicated. They cannot be historically true, because the great age assigned to individual Sethites contradicts all human experience. A parallel is found in the ten antediluvian Kings of Babylonian chronology, the average age attributed to these sovereigns being considerably greater. As to the story of the flood, it is a legend encountered among many peoples. The version of it in Genesis may be traced back to a Babylonian prototype still extant. It may be founded on traditions of a great seismic-cyclonic event that actually occurred, but the deluge could have been only partial, inasmuch as a general flood of the whole earth, covering even the highest mountains, is inconceivable. The genealogy of peoples in Genesis is pronounced a learned attempt to determine the ethnical relation of the peoples known to the author, which by no means comprehended the entire human race. We remark, finally, that the stories of the Patriarchs are nationa legends. Abraham, Isaac and Jacob and the latter's sons are idealized personifications of the Israelite people, its tribes and families.

It cannot now be ascertained whether the stories are based on more or less obscure reminiscences of real persons. In any case, the legends furnished no historically definite or even valuable information regarding the primal history of the people of Israel. The conception of the descent of one people from one family and one ancestor is unhistorical. As a matter of ethnological fact, a people originates through the combination of differen families. It has also been contended that the stories of the Patriarchs are pale reflections of nature myths, but this hypothesis is now generally abandoned.

The three articles on the "Garden of Eden" are by Mary W. Montgomery, J. Eisenstein and M. Seligsohn, all of New York city. There seems to be no doubt that the writer of the story in Genesis was describing a place which h conceived to be on the earth; hence the exact details. Many attempts have been made to determine the precise geographical ocation which the writer had in mind. "he most ancient tradition, going back to Josephus, and followed by most of the Church Fathers, makes Havilah equivalent to India and the Pison one of its rivers, while Cush is Ethiopia, and the Gihon the Nile. A popular theory places Eden in Babylonia. Calvin made the Shatt-al-Arab -formed by the union of the Tigris and Euphrates-the river that "went out of the garden"; but it is now known that in ancient imes the two rivers entered the Persian Gulf separately. Friedrich Delitzsch also places Eden in the country around Baby lon and south of it, a country which was so beautiful for its luxuriant vegetation and abundant streams that it was known as "Kar-Duniash," or "Garden of the god Duniash." Rawlinson tried to show the identity of the names "Gan-Eden" and old, Esau married two Hittite women, and "Kar-Duniash." The region is watered

been river beds-which branch out he Euphrates Just below Babylon, Other Assyriologists do not credit the Biblical writer with the definiteness of geographical knowledge which Delitzsch ascribes to

An article that almost deserves to be escribed as exhaustive is that on the Essenes." for which we are indebted to Dr. Kaufmann Kohler, rabbi emeritus of Temple Beth-El, New York, and now presilent of the Hebrew Union College in Cincinnati. Readers of De Quincey will remember his ingenious attempt to identify the early Christians with the Essenes. It is now known that the Essenes long antedated the birth of Christ. There is reason to believe, however, that from them the first followers of Jesus were largely recruited. Touching this interesting question, Dr. Kohler says: "John the Baptist seems to have belonged to the Essenes but in appealing to sinners to be regenerated by baptism he inaugurated a new movement, which led to the rise of Christianity. The silence of the New Testament about the Essenes is perhaps the best proof that they furnished the new sect with its main elements, both as regards personnel and views. The similarity in many respects between Christianity and Essenism is striking. There were the same communism; the same belief in baptism or bathing, and in the power of prophecy; the same aversion to marriage, enhanced by firmer belief in the Messianic advent; the same system of organization, and the same rules for the travelling brethren delegated to charity work; and, above all, the same love leasts, or brotherly meals." Also, between the ethical and apocalyptic teachings of the Gospels and the Epistles, on the one hand, and the teachings of the contemporary Essenes, on the other, as the latter are given in Philo, in Hippolytus and in the Ethiopic and Slavonic books of Enoch, as well as in the rabbinic literature, the resemblance is such that the influence of Essenism upon Christianity can scarcely be denied.

111. The article on Ephraim is interesting on account of that tribe's ascendancy in

the northern kingdom of Israel, which was established after the revolt of the "Ten Tribes" against Rehoboam. Ephraim, it will be remembered, was the younger of the two sons born to Joseph before the famine, Manasseh being the elder. Neverheless, Jacob, while blessing both, confers on Ephraim the rights of the firstborn, Joseph unsuccessfully attempting to prevent the preference of the younger According to Dr. Hirsch, one of the conributors to the article, the episode just mentioned puts the historical fact that Ephraim and Manasseh-and Benjamin who, like Joseph, was a son of Jacob by Rachel-originally constituted one tribe in the form of a personal experience in the family of the patriarch. So, too, the fact, stated in Chronicles, that the birthright of Reuben was given to Joseph's sons indicates the gradual disintegration of the tribe of Reuben and the rise to prominence of the Joseph division. Prof. E. Koenig. who furnishes a part of the article in the encyclopædia, points out that at the time of the exodus the tribe named after Ephraim, the second son of Joseph, appears to have been numerically one of the smaller tribes. It is credited with only 40,500 warriors, while 57,400 are assigned to Zebulon and 74,696 to Judah. It is to be noted that Ephraim, Manasseh and Benjamin, all three descendants of Rachel, marched together, Ephraim in the lead, and camped west of the Tabernacle. Among the spies sent into Canaan was Hoshea of Ephraim, whose name was changed to "Joshua." His succession to the Empire into 127 provinces contrasts to celebrate a marriage being accused of the leadership of Israel after Moses proves | strangely with the twenty historical Persian that he the invasion. to dominant influence, though the figure of the census show a loss as compared with the fighting strength of Manasseh and Benjamin. This would indicate that Ephraim had borne the brunt of the first conflicts. At the apportioning of Canaan the tribe of Ephraim was represented among the commissioners by Kemuel, the son of Shiphtan, as well as by Joshua. From the Book of Joshua it is plain that at the conquest and partition of the land Ephraim and Manasseh and Benjamin were considered one tribe -that of Joseph In consequence of the necessity of acquiring more territory to provide for its growing numbers, this Joseph group forced its way northward through hostile terri-The district eventually occupied by Ephraim was mountainous, but very fertile. Its geographical position, midway between. Dan. Benjamin and Manasseh be yond the Jordan, contributed materially to making its possessor the dominant fac-tor in the political development of the northern tribes. The mountains afforded protection; the Jordan and the sea were within easy reach, and the natural roads of communication between the north and south passed through it. Within its borders were the old centres of religio-political

life, Shechem, Aruma and Shiloh, the seat of the Sanctuary. It will be remembered that in the Book of Deuteronomy, Ephraim is represented as equipped with "the horns of the wild ox." The deeds of the tribe, reported in the Book of Judges bear out this symbolic characterization. In the Song of Deborah the tribe is commended as among the first to respond to the summons to arms. Jealous of its rivals for the leadership, Ephraim has disputes with Gideon and with Jephthah. Abdon, an Ephraimite, is mentioned as one of the later Judges, while, thanks to Abimilech. Ephraim and its capital, Shechem. enjoy, if only for a short time, the distinction of being the first in Israel to be under king. The relations of Samuel to Ephraim were close, and, in his selection of Saul as King the jealousies of the tribes were considered, the new monarch being a Benjamite, and therefore an ally of Ephraim. Hence, at the death of Saul Ephraim remained loyal to his son, Ishbosheth, and accepted David's (Judah's) rule only after Abner's and Ishbosheth's assassination. Under Solomon's successo it seized the coveted opportunity of seceding and setting up an independent monarchy of its own under Jeroboam, with Shechem as the capital. Thenceforth the history of Ephraim is merged with that of the Northern Kingdom, in which it retained ascendancy, so that, especially in figurative speech, its name came to be used for the confederacy of the Ten Tribes.

IV.

subsequently took a daughter of Ishmael

practically by the Euphrates alone, which is so wife. After the return of Jacob, who.

The article on "Esau," whose relation to Israel is discussed from Biblical, rabbinical and critical points of view, is contributed by Prof. Frants Buhl and by Prof. elder brother, alternates with "Edom. The "Sons of Esau" are mentioned as living in Seir. The meaning of the name "Feau" is unknown, the usual explanation, "densely haired," being pronounced by Prof. Buhl exceedingly improbable. When forty years

here on a higher level than the Tigris. The for a time, had taken refuge with Laban, the Pison and the Gihon have been identified with two canals—that originally may have been river beds—which branch out from been river beds—which branch out from the Bible of Esau's death. The rabbis, however, supply the information that it was brought about in an altercation with Jacob's sons over their right to bury their father in the cave of Machpelah Joseph invokes the "bill of sale," witnessed between Esau and Jacob after Isaac's death, and sends the quick-footed Naphtali to Egypt to fetch the document. Before Naphtali returns Esau resorts unsuccess fully to war, and is slain by Dan's deaf and dumb son, Hushim. Esau is assumed to be the progenitor of the Edomites. From a critical point of view his character re flects the disposition of this warlike reople The storics in Genesis purpose to account for their relations with the Israelites, as well as to throw light on the fact that the "younger brother"-that is, the tribe or tribes that gained a foothold in the country at a later date-crowded out the "older, and thus acquired the "birthright."

To the story of "Esther," more than eight pages of the encyclopadia are allotted The articles on the subject are contributed by Prof. J. D. Prince of Columbia Uniersity, by Dr. Hirsch, professor of Rabbinical literature in Chicago University and by Dr. Carl Siegfried, the late professo of theology at the University of Jena. It is well known that a vast majority of modrn scholars have reached the conclusion that the Book of Esther is a piece of pure fiction, though some writers qualify their criticism by an attempt to treat it as a historical romance. Prof. Prince sums up the arguments that show the impossibility of the story of Esther. It is now generally recognized, indeed, that the Ahasuerus mentioned in Esther, in Ezra and in Daniel is identical with the Persian king known to the Greeks as Xerxes, who reigned from 485 to 464 B. C. No historical parallel, however, for a Jewish consort to this king can be found. Some critics formerly identified Esther with Amastris, who is mentioned by Herodotus as the Queen of Xerxes. Amastris, however, was the daughter of a Persian General, and herefore not a Jewess. Furthermore, the facts of Amastris's reign do not agree with the Biblical story of Eather. Neither is it practicable to connect the two names etymologically. McClymont thinks it possible that Esther and Vashti may have been merely the chief favorites of the harem; in that case, they would not be mentioned in parallel historical accounts. Prof. Prince points out how doubtful it is that the haughty Persian aristocracy, always highly influential at the court of the great King, would have tolerated the choice of a Jewish

Queen and a Jewish Prime Minister (Mor-

lecai) to the exclusion of representatives

of their own class. Another striking ob-

jection to the historical character of the Book of Esther is the alleged decree permitting the Jews to massacre their enemies and fellow subjects during a period of two days. If such an extraordinary event had taken place we should expect to find some confirmation of it in non-biblical records, How, again, could the King have withstood the opposition of the native nobles, who would hardly have brooked such an occurrence, and would almost certainly have offered armed resistance to their feeble and capricious sovereign? Attention is also directed to the fac that the author's knowledge of Persian customs is not in keeping with contemporary records. Among the joints of conflict are the following: First Mordeda is permitted free access to his cousin in the harem, a state of affairs wholly at variance with Oriental usage, both ancient and

modern. In the second place, the Queen cannot send a message to her own hustolerated for a long time Mordecai's re fusal to do obeisance is hardly in accordance with the customs of the East. Any native venturing to stand in the presence of a Turkish Grand Vizier would forthwith be severely dealt with. It is to be observed, finally, that most of the proper names in the Book of Esther which are given as Persian appear to be rather of Semitic than of Iranian origin. In view of all the evidence, the authority of the Book of Esther to rank as an historical record must be definitely rejected. As regards the date of the document, critics are agreed that it could not have been written by a contemporary of the Persian Empire, but

plain and exalt the Feast of Purim, of whose real origin little or nothing is known.

must be referred to the Greek period. The

object of the story, undoubtedly, is to ex-

More than twelve pages of the presen volume are devoted to an outline of the history of the Jews in England. Mr. Joseph Jacobs, formerly president of the Jewish Historical Society of England, the author of the article, has treated the subject under three heads, corresponding to the pre-expulsion, intermediate and resettlement periods. There is, it seems, no evidence I Jews residing in England before the Norman Conquest. William of Malmesbury distinctly asserts that William the Con queror brought the Jews from Rouen to England, and Mr. Jacobs can find no reason to doubt the statement. The Conqueror's object is sufficiently plain. It is clear from Domesday Book that it was his policy to get the feudal dues paid to the royal treasury n coin rather than in kind, for which purpose it was necessary to have a body of mer scattered through the country who would supply the desired quantities of coined money. At first the status of the Jew appears not to have been strictly determined. An attempt was made to introduce the Continental principle that he and all that was his were the King's property, and a clause to that effect was inserted under Henry I. in some manuscripts of the socalled "Laws of Edward the Confessor Nevertheless, Henry I. granted a charter to Rabbi Joseph, the chief Jew of London. and to all his followers, under which they were permitted to move about the country without paying tolls or customs, to buy whatever was brought to them, to sell their pledges after holding them a year and a day, to be tried by their peers, and to be sworn on the Pentateuch. Strange to say, special weight was attributed to a Jew's oath, which was valid against the oath of twelve Christians. During the disorganization of the State in the succeeding reign he Jews were pillaged, both by King Stephen and by the Empress Maud, but with the restoration of order under Henry II. they entered on a new era of prosperity Within five years of his accession Jews are found at London, Oxford, Cambridge Norwich, Thetford, Bungay, Canterbury Hirsch. It will be recalled that, in the Winchester, Newport, Stafford, Windsor Bible, the name "Esau," given to Jacob's and Reading. Their diffusion through the country enabled the King to draw upon them as occasion demanded. He repaid them by demand notes on the sheriffs of the counties. Strongbow's conquest of a part of Ireland in 1170 was financed by

losce, a Jew of Gloucester; and although

in this case the lender was fined for advanc-

ing money to a subject under the King's

rule, to have restricted in any way the

financial activity of the Jews. The contemporary chroniclers note with ome dismay the favor shown to these aliens in faith and country, who amassed sufficient riches to build themselves houses of stone, a material until then used only for palaces. The relatively favorable position of the Jews in England is attested by the fact that in 1182 the Jews who were exiled from France by Philip Augustus found a refuge on the northern side of the Channel. In 1186, when Henry II. asked the rest of his English subjects to pay a tithe of their personal property for the crusade against Saladin, he lemanded a quarter of the Jewish chattels. The tithe was reckoned at £70,000, the quarter at £60,000. In other words, the value of the personal property of the Jews was at that time computed at about onefourth that of the whole country. Mr. Jacobs suggests that the King may have been led to make the large demand on the English Jews by the surprising windfall which came to his treasury at the death of Aaron of Lincoln. All property obtained through usury, whether by Jew or by Christian, fell into the King's hands at the isurer's death. It turned out that Aaron's estate included, besides a large amount of coined money and jewels, no less than £15,000 of debts owed to him by members of the baronage. On the whole, the English Jews had little to complain of on the part of Henry II., who, indeed, was accused by ontemporary chroniclers of favoring unduly those "enemies of Christ." ved on excellent terms with their neighors, including the clergy, entered churches reely, and took refuge in the abbeys in imes of commotion. They themselves dwelt n opulence, in houses resembling palaces, and helped to build a large number of abbeys and monasteries. By the end of the reign of Henry II.

owever, the Jews had incurred the ill will of the upper classes and, after the accession of Richard I., there were many riotous outbreaks against them which resulted in pillage and massacre. In many intances the mobs were led by nobles who were deeply in debt to the Jews and desired to gain possession of the written proofs of their indebtedness. On the reurn of Richard from the Holy Land, however, the status of the Jews was regulated It was enacted that records of all the transactions of the Jews should be kept by royal officials, so that no destruction of a bond held by a Jew could release the creditor from his indebtedness.' As all the transactions of the Jews were taxed, the King virtually became a sleeping partner in hem. The King also received 10 per cent of all sums recovered by the Jews with the aid of the royal courts. On the whole, the status of the English Jew toward the close of the twelfth century seems to have partaken of that of baron, as well as that of alien, heretic and usurer. Their freedom of movement from place to place was privilege of the baronial rank. In 1205 Pope Innocent III. laid down the

principle that Jews were doomed to perpetual servitude because they had crucified Jesus. Owing mainly to the persecuting spirit thenceforth evinced by the Church, the lot of the Jews in England grew steadily worse during the thirteenth century. In 1258 they were deprived of the privilege which they had previously enjoyed of moving from place to place and settling wherever they chose. Thenceforth they were confined to some twentyfive towns in England and became, in truth, the King's chattels. The first charges of ritual murder recorded against the Jews of any country had been brought in the twelfth century against English Jews, but in none of the three cases chronicled did any trial take place. The charge was revived in the latter half of the thirteenth century, a number of the chief Jews who

had assembled at Lincoln in August, 1255, having murdered a boy named Hugh. Ephraim had risen satrapies. The fact, too, that Haman Ninety-one were sent to London to the Tower, eighteen were executed and the rest were kept for some time in prison.

Shortly after his coronation, Edward n 1275, tried to solve by a bold experiment the Jewish question as it then existed in England. By the so-called statute of Judaism, he forbade Jews to lend money on usury, but granted them permission to engage in commerce and handicrafts, and even to take farms, for periods not exceeding ten years. The permission, regarded as a means by which Jews could gain a livelihood, proved illusory. Farming cannot be taken up at a moment's notice, nor can handicrafts be acquired at once Moreover, in England in the thirteenth century the guilds were already securing a monopoly of skilled labor, and in the majority of markets only those could buy and sell who were members of the Guild Merchant. By forbidding the Jews to resort to usury, Edward I. practically prevented them from earning a living inder the social and economic conditions hen existing in England. The practical outcome of the Statute of Judaism was o drive them forth fifteen years before the inal expulsion, which came in 1290. In hat year Edward I., who had already expelled the Jews from Gascony, issued writs to the Sheriffs of all the English counties, ordering them to enforce a decree o the effect that all Jews should quit Engand before All Saints' Day. Of the 16,000 who departed, about one-tenth went to Flanders, and a number were found a short time later in the Paris Jewry. The Church would not allow the Jews to become an integral part of the English nation, and they, therefore, had to leave the country. after a sojourn therein of more than two hundred and twenty years.

Between the expulsion of the Jews in 290 and their formal return in 1655, under the Protectorate of Cromwell, there is no official trace of Jews as such on English soil, except in connection with attempts at conversion. An effort was made to obtain a revocation of the edict of expulsion as early as 1310, but in vain. Nevertheless, a certain number of Israelites seem to have come back; for complaints were made to King Edward III. in 1376 that some of those trading as "Lombards" were Jews. Occasionally permits were given to individuals to visit England, as in the case of Dr. Sabot in 1410, but it was not until after he expulsion of the Jews from Spain that any considerable number of Hebrews found refuge in England. One of these as early as 1493 attempted to recover no less a sum than 428,000 maravedis, which the refugees from Spain had intrusted to Diego de Soria. In 1542 many foreigners were arrested in England on the suspicion of being Jews, and throughout the sixteenth century, a number of persons named Lopez, possibly all of the same family, took refuge n England, the best known of them being Rodrigo Lopez, physician to Queen Elizabeth, who is said to have been the original of Shylock. Toward the middle of the seventeenth

entury, a considerable number of Maranos, or secret Jews, settled in London and, having formed there a congregation, conducted a large business with the Levant, the Eas and the West Indies, the Canary Islands Brazil and, above all, the Netherlands, Spain and Portugal. They formed a link in the net displeasure, Henry II. does not seem, as a | work of trade spread by Maranos through-

out the Spanish and Portuguese world Their affiliations enabled them to give Cromwell and his secretary. Thurloe, important information as to the plans of Charles Stuart in Holland and of the Spaniards in the New World. Outwardly, they passed as Spaniards and Catholics; but they held prayer meetings in Cree Church Lane, and became known to the Government as Jews by faith. The Puritan movement had prepared public opinion in England for a sympathetic treatment of any proposal by the Judaizing sects among the extremists of the Parliamentary party for the readmission of the Jews into England. Petitions favoring readmission had been presented to the army as early as 1649 by two Baptists of Amsterdam, Johanna Cartwright and her son, Ebenezer, and suggestions looking to the same end were made by men of the type of Roger Williams Hugh Peters and by Independents generally. Meanwhile, the commercial policy which had led to the Navigation act of October, 1651, made Cromwell desirous of attracting the rich Jews of Amsterdam to London, so that they might transfer their important trade in terests with the Spanish Main from Holland to England. After some negotiations, a national conference was summoned at Whitehall in December of the year named, and, as the lawyers declared that there was nothing against the Jews residing n England, Cromwell decided not to heed he opposition of divines and merchants, and in the following year gave informal permission to Jews to dwell and trade in England on the condition that they did not obtrude their worship on public notice. Under cover of this permission a piece of land was purchased for a Jewish cemetery n 1657, and a nephew of Mannasseh ben Israel, a leading Jew of Amsterdam, was idmitted to the Royal Exchange as a duly icensed broker of the city of London without taking the usual oaths involving profession of faith in Christianity. This somewhat surreptitious method of

solving the Jewish question in England had the advantage of not raising anti-Semitic feeling too strongly. It enabled Charles II., on his restoration, to avoid taking any action on the petition of the merchants of London asking him to revoke Cromwell's concession. He had been assisted during his exile by several Jews of royalist sympathies. William III. also refused a petition to expel the Jews he is reported to have been assisted in his descent upon England by a loan of two million gulden, obtained from a rich Israelite financier in Holland. Marlborough made great use of the services of Sir Solo mon de Medina, and, indeed, was publicly charged with taking an annual subvention from him. Jewish merchants were computed to have brought into the country a capital of £1,500,000, which, by the middle of the eighteenth century, had increased to £5,000,000. As early as 1723 a specia act of Parliament was passed which permitted Jews to hold land on condition of their taking the oath of allegiance when registering their title; they were allowed to omit the words "upon the faith of a Christian." Some years later (1740) an act was passed permitting Jews who had resided in the British colonies for a period exceeding seven years to become naturalized. During the Jacobite insurrection of 1745 the Jews showed particular loyalty to the Government. It may have been as a reward that Pelham in 1753 brought in a bill allowing Jews to become naturalized by application to Parliament.

The bill was passed and received the

royal assent. It was contended on behalf of the Jews that they provided one-twelfth of the nation's profits and one-twentieth of its foreign trade. So great a clamor, however, was raised against the law, that, in 1754, the Jew bill was repealed, and an unsuccessful attempt was made to repeal also the act of 1740, permitting Jews in the colonies to be naturalized. The effect of the repeal of the bill on the Sephardic Jews among whom they live. Their hair is of England was, from an Israelite viewpoint, shorter, and often curly; their eyes are the community, determined to bring up his children as Christians, and his example was followed by many of the chief Jewish families during the remainder of the eighteenth century. The Bernals, Lopezes Ricardos, Disraelis, Aguilars, Bassevis and Samudas gradually severed their connection with the synagogue, and allowed their children to grow up, either without any religion, or in the Established Church, which opened to them a career in any profession Meanwhile, the ranks of the English Jewry were being recruited from the downtrodder German and Polish communities of the continent. It is a curious but seemingly indisputable fact that the changed attitud of Englishmen of the lower classes toward Jews between 1753 and 1829 was due, in considerable measure, to the sympathy roused by a succession of champion Jewish boxers. Daniel Mendoza, by superior science, defeated Humphreys in 1789, and pecame champion of England. A little later, Samuel Elias invented the "upper cut" and made boxing fashionable among the upper classes. A further cause for kindlier feeling on the part of at least the middle classes of Englishmen toward the Jews was supplied by the revival of Conversionist hopes at the beginning of the nineteenth century. Misled by the tendency to desertion of their traditional faith evinced by not a few of the Sephardim, many evangelicals anticipated the wholesale conversion of the Jewish population, and in 1807 the London Society for the Promotion of Christianity Among the Jews was founded This and kindred associations wasted large sums of money with insignificant results But, politically, they helped to increase sympathy for the Jews among the Non-

When, in 1829, the Roman Catholics of England were freed from almost all civil disabilities, the hopes of the Jews rose high but a long struggle was to intervene before Englishmen of the Jewish persuasion were to have equal rights with other Englishmen. Bill after bill on their behalf was defeated, and it was not until 1846 that the Religious Opinions Relief bill removed a number of minor disabilities which af fected the Jews, as well as other dissenter from the Established Church. As the Jews had previously been permitted to hold the ancient and important office of Sheriff, the only portal which still remained closed to them was that of Parliament. In 1858, after the Lords eliminated from the Oath bill the clause relating to Jews, a compromise was reached by which either House might admit Jews by resolution allowing them to omit the words "on the true faith of a Christian." As a consequence, in July of that year, Baron Lione de Rothschild took the oath with covered head, substituting "So help me, Jehovah, for the ordinary formula, and thereupon took his seat as the first Jewish member of the House of Commors. In 1870 the Uni versity Test act removed the difficulties in the way of a Jew becoming a scholar or a fellow in an English university, while, in 1885, Sir Nathaniel de Rothschild was raised to the upper House as Lord Rothschild. and within a few years he was followed by Baron Henry de Worms, as Lord Pirbright and by Mr. Sydney Stern, as Lord Wands worth. VIII.

Although the Jews of Galicia were nominally emancipated as long ago as 1848, extremely hospitable to all but Russiana, gether.

the laws enacted in their favor are imperfectly executed, even at the present day. With the rest of the Austrian Jews, those of Galicia lost the right of acquiring land by the law of Oct. 2, 1853; but while for the other provinces inhabited by Jews. this right was restored by the imperial order of Feb. 18, 1860, the restrictions were enforced in Galicia until the Constitution of Dec. 21, 1867, was proclaimed. By this organic law of the Cisleithan monarchy, Jews were admitted to the municipal boards, to the provincial Diet and to the Parliament; nevertheless, the local laws were often framed so as to discriminate against them. Thus the school law enacted by the Cisleithan Reichsrath in 1883 declared that every school principal must be of the religion which the majority of the school children professed, but as, in that case, a great number of Jewish school principals would have to be appointed for Galicia, the Galician members of the Reichsrath insisted on the introduction of a clause by which Galicia was excepted from the operation of the law. Another proof that the laws granting ;the Jews full civil liberty are not carried out is the case of Michaline Araten, who was taken to a convent in 1899. All efforts on her father's part to rescue her proved futile; neither the Courts nor most of the administrative authorities would take any measures against the convent; one Mayor, indeed, at the father's request, searched the con vent, but he was punished with arrest for breach of the peace. Other examples of the abduction of Jewish girls into convents might be cited. Another proof that the law is often a dead letter in Galicia is found in the fact that a Jewish Government official, who, in 1895, rented a room in Saybusch, was forced to quit the town because the municipal authorities claimed, on the basis of a governmental decision of 1809, that they could not be compelled to tolerate any Jews among them. It is not surprising that, under such conditions, little or nothing is done by the Government to alleviate the misery which exists among the Jewish inhabitants, especially in the country districts. Some relief, however, is afforded by the Baron de Hirsch Fund, created by a legacy of \$4,000,000, and by the Hilfsverein for the Galician Jews formed

in 1902 at Vienna. The name "Falashas" (emigrants) is the rame applied to members of a colony of Jews which has existed in Abyssinia from time immemorial. In their families they make use of the expression "House of Israel" or simply "Israel"; the word "Aihud" (Jew) is scarcely ever heard. The origin of the Falashas is unknown. According to tradition preserved by them, and recorded by Bruce in the eighteenth century, they left Jerusalem in the retinue of Menelik, the son of Solomon and the Queen of Sheba. After a prolonged residence on the coast they seem to have withdrawn into the interior, about the time when the commercial of the Red Sea passed into foreign hands and, thereafter, to have applied themselves to the manufacture of pottery. Others believe the Falashas to be descendante of prisoners made by Shalmeneser. Still others would derive them from the Jews who were driven from Judea, when Jerusalem was destroyed in the time of Vespasian and Titus. Joseph Halvy, who them in 1868, thinks that the Jewish element of the Falashas proceeds from the Himyar-ites, captured in Ethiopia, by the King Kaleb, conqueror of Dhu-Nuwas. Taking refuge in the mountains beyond the Takasze, they converted a part of the Agaus, and, through intermixture with them. produced the Falasha type. This theory of their evolution is regarded as probable by Mr. J. D. Perruchon and Prof. R.Gottheil

the authors of the article in this volume of the Encyclopædia. The Falashas are, in general, darker and more corpulent than the Amharas as those of other Abyssinians; they use the same implements and speak the same language. They do not eat raw meat, however; neither do their women pierce the nose. Their chief occupation is agriculture, but they also ply all trades. Curiously enough, they will have nothing to do with traffic. They are monogamists; they know nothing of the levirate. They observe carefully the distinction between clean" and "unclean." They know nothing, however, of the difference between what is "meaty" and what is "milky." Circumcision is performed among them on the eighth day after birth, on both girls and boys. The operator is a woman. If the eighth day falls on a Sabbath the cerenony is on the ninth. The religion of the Falashas is pure Mosaism, based on the Ethiopic version of the Pentateuch. They have no Hebrew books at all, and appear never to have known the Hebrew text of the Bible. They know nothing of Mishnah or Talmud, although there are a few points of contact between Falasha and rabbinio observances. They keep the Sabbath very rigorously; fast on the tenth day of every month in remembrance of the Day of Atone ment, and on the fifteenth in remembrance of the Passover and Pentecost. They

celebrate neither Purim nor Hanukkah. In Hebrew writings there are only a few allusions to the Falashas. The earliest account of them is given in the diary of Eldad the Danite, which belongs to the ninth century, A. D. Most of the references

Back of the East Cape. A thoroughly enjoyable story of adventure and exploration in a land that has never been described properly in English will be found in "In Search of a Siberian Klondyke," told by Mr. Washington B. Vanderlip, an American engineer in the employment of the Russian Government, and put into literary form by Homer B. Hulbert (The Century Co.). When the great gold disthought likely that similar deposits might be found in the Siberian promontory that runs out to meet Alaska, and Mr. Vanderlip, as a mining expert, was sent into the wilderness to investigate. His search there, and a subsequent one, proved bootless, so far as gold was concerned.

In the pursuit of his business, he was obliged to venture, accompanied only by natives, into unknown mountain ranges, have felt at the time, in his story he speaks main for an attentive moment. of his hardships cheerfully and manfully. Koraks who use dogs and the Koraks who use reindeer. Of the Tchuktches he says:
"They are the finest race of savages that the hero, is a figure of health. The reade the hero, is a figure of health. The reade it has been my lot to meet." They were

and he cannot understand how Mr. Harry De Windt came to be treated in the manner There are adventures in abundance, told capitally, of dogs, of savages, of dangers surmounted and of great endurance.

Mr. C. T. Brady's Sir Henry Morgan Matter of high temperature-what is enerally called, we believe, hot stuff-will be found in Mr. Cyrus Townsend Brady's story, "Sir Henry Morgan, Buccaneer (G. W. Dillingham Company). Mr. Brady says that he has softened the harsh facts of this renowned freebooter's career; has made Morgan less infamous than he really was. This, however, we must consider to be a mistake, due to the modesty of Mr. Brady in representing the character and merits of the work of his hands. We do not believe that any real freebooter would dare to compete with one of Mr. Brady's. Heaven, as we remember, allowed the real Sir Henry Morgan to die in his bed, but this Morgan here was much too wicked for any such merciful consideration. It was not possible to show any weakness in making an end of him, and Mr. Brady, if he had tried, could have done nothing less than chain him to certain rocks in the torrid area of the Spanish Main, so that the flood tide would touch his chin, and there leave him to the action of the air and the water. the beaks of vultures and the pangs of thirst, not to speak of the workings of his conscience, which at that stage of his career may have been considerable.

Old Hornigold, the boatswain, came and mocked him. Hornigold may be said to have rubbed it in. He brought a cup of water and drank it under the nose of the parched and cracking Morgan, "Not a drop for you," said Hornigold. "If you were in hell, and I held a river in my hand you would not get a drop." Hornigold you would not get a drop." Hornigold sat down behind a bush and watched the sat down behind a bush and watched the conclusion. A speck appeared in the vaulted heaven. The speck soared around and around in vast, deliberate circles. It was a vulture. It approached slowly, giving the victim time for his thoughts. More specks. More vultures lazily circling. Clouds of them. Presently "it seemed as if the earth and the heavens were black with the horrible birds. They circled themselves about him. They sat upon the rock above him. They stared at him with their lustful, carrion, jewelled eyes, out of their lustful, carrion, jewelled eyes, out of their loathsome, featherless, naked heads, draw-

ing nearer—nearer—nearer."
When all was over old Hornigold walked out into the sea and got himself drowned.
Mr. Brady finishes him off with a dash and seven stars. He had only one eye, we believe. The book is illustrated with some approach to the colors and terrors of

Some Pictures in Color.

The reader will be interested by the

colored pictures in "Marjie of the Lower Ranch," by Frances Parker (C. M. Clarke Publishing Company, Boston). It will be found on page 342 of this story that the sun of a spring day poured down upon the bowed head of a man sitting "deep in the unconscious loneliness of despair," who presently rose and began to prepare a rude meal, when there came the sound of a horse crashing through the brush, and Marjie entered noiselessly. A great light was in her face. "I have come to you," she said softly. "You must not send me away, for I am so tired. You must not. I will die, Take me, dearest, and let me live."

There is a colored picture showing that he did not send her away. It is not to be described, but we can assure the reader that there is much bright red and blue joy in it, and that there is accurate and plain symbolism in the two plump and ruddy hearts tied together by a ribbon in

on upper corner.

Other pictures are as interesting in their Other pictures are as interesting in their several ways. There is a moonlight scene in the mountains illustrating the animated fact that "a man seized Howell from behind"; and it is either the sun or the moon or a vast red and yellow tomato that makes a background for Marjie "speeding rapidly across the prairie" in a most memorable frontispiece. There are seven of the pictures, and even if the book contained nothing else they would be a sufficiency and a great joy. great joy.

In the Great Wilderness. reader will expect and smaller and their faces are not so long. stirring record in Caroline Brown's "On Their houses are built in the same fashion | the We-a Trail; a Story of the Great Wilderness" (The Macmillan Company). Here is the unhappy young Lancaster sent off like Mazeppa in one of the eventful chapters. The Indians caught a wild young stallion and bound him upon it. "His feet were tied together under the brute's belly, his arms were fastened securely to his sides at the elbows, and moccasins were thrust over his hands and secured with strings, that he might not shield himself from the lashing of brush and bramble." He was bound of brush and bramble." He was bound so that he sat upright, and was thus sent forth. "They turned the stallion loose. Away he dashed in mighty plunges. Blinded by rage, leaping over fallen timber, barely escaping destruction from the great boles of the standing trees; shaking, rearing, pawing in vain effort to dislodge his burden; crashing through thickets till the withes lashed the wounds of the wretched man into a thousand bleeding stripes. man into a thousand bleeding stripes, leaping gullies that yawned wide for their destruction, flying like an arrow shot from a bow through the grassy glades—for long the beast fled, sides heaving, breath sobbing, in a fearful race whose goal was destruction." A vigorous and readable story, with good illustrations by Max Klepper.

An Effective California Story.

The prologue in Geraldine Bonner's novel, "To-morsow's Tangle" (The Bobbs-Merrill Company, Indianapolis), is longer than prologues usually are, and is a very good story in itself. It sets forth the romance of Dan Moreau, a California miner, and of Lucy, superfluous wife of a Mormon emigrant, who exchanged her for a pair of horses. It was pity and not admiration that led Moreau to give his horses for Lucy. date from the fifteenth to the seventeenth century and are connected with the reports of "Prester John" and of the existence of "M. W. H.

Ten Tribes.

M. W. H. inue it in default of the horses. She was tinue it in default of the horses. She wa far from pretty when she came into the generous miner's possession. "No begga he had ever seen in the distant New Englan-town where he had spent his boyhood had presented a more miserable appearance. Neither was the baby beautiful in his eyes with its "strange, wizened face, and a tim with its "strange, wizened face and a tiny claw-like hand feeling feebly about. He had never seen a very young infant before and it seemed to him a weirdly hideous

thing."

But Lucy and the baby improved. Lucy
But Lucy and the baby improved. as we and the miner had their romance, as w coveries were made in the Klondike it was have said, and a moving and beautiful thought likely that similar deposits might one it was; and the baby was named Mariposa, after the California lily, and grew up to be the heroine of the story that folows. She had her troubles; met in San Francisco the father who had abandoned her, and who had become a millionaire; rebuffed a lover who did not deserve her; became a prima donna, and married happily. We see her and her admirably strength. pily. We see her and her admirably strengtous husband at the last looking down from their home in the hills upon the plant of the Silver Star Mine. \*The man and woman. natives, into unknown mountain ranges, out on the desert tundra and upon unexplored and dangerous rivers. He had to put up with privation of food and clothing, with inconceivable filth, and with the usual rigor of the Arctic climate, the winter cold and the summer mosquitoes. All this he took as part of the work, and whatever he may have felt at the time, in his story he speaks and though all and over all the work and whatever he may have felt at the time, in his story he speaks and though all and over all the regular throp or the sngines like the heart which animated this isolated world of labor." The husband "looked at his definition of the sngines like the heart which animated this isolated world of labor." The husband "looked at his definition of the sngines like the heart tundra and upon unexplocking down, saw the toiling world turning to its day's work—the red dust rising beneath grinding hoof and wheel, the care sliding swiftly on their narrow tracks. of his hardships cheerfully and manfully.

There are bills of fare and bodily experiences that will make the squeamish squirm, but Mr. Vanderlip never lets them put him out of humor. He found the good there was in the savages he had to deal with, the

will like him, and will like the story alto-

AND At It Littl Way If any l visiting

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